LOOKE ABOVT YOV.

NAM STVLTISSIMVM CREDO, AD IMITANDVM NON OPTIMA QVÆQVÆ PROPONERE. *PLIN. SEC. AD VOCON.*

Learne from a Deuill.

Printed at the Cat and Fidle, for a dauncing Mouſe.
M.DC.XXX.

Reader; *Hem.*

Read ſoftly; peepe vnder theſe Curtaines, and view the moſt liuely Pictures of theſe Times, for innouation of Religion, *that euer thine eyes, or the Sun himſelfe beheld. A ſubtile Ieſuite, like a crafty Cat, luſtily plaies on his Fidle: Jeſuited States-men like ſo many ſilly Rats and Mice fall a dauncing about him, as if they were mad. The Ieſuite laies his Plot (and pleaſe God) for any Prince; that being in heart a Papiſt, yet ignorant (till a Ieſuite prompt him) of the meanes how to fetch ouer his Subiects (quietly) to that ſuperſtition, from the true Religion eſtabliſhed among them by his owne Lawes, is willing to be taught the Art of ſecret vndermining the Goſpell without any noiſe, vnder pretence* of bringing backe the true Religion. *By the true Religion, our Author meanes that Deuiliſh fardel of Popiſh Idolatry, which neuer accounts it ſelfe in its proper element, till it ſwimme in blood; nor euer ſet foote againe in any State once purged of it, but it certainely ouerwhelmed (if not the whole Common-wealth, yet) the*

perſon and progeny of the Prince that gaue it any entertainement or harbour with a dreadfull ruine. * *The vſe which, at the preſent, ſome Eccleſiaſticks in ſome Countries improue it too, is, to lead in Arminianiſme. With this, the Politicke Heads of the Popiſh faction are well content; as holding thoſe men the fitteſt Miniſters, and Arminianiſme the beſt Engine to bring the Grand Plot to the wiſhed perfection, with moſt ſafety and ſpeed.*

* Let the laſt Stocke of the Greeke Emperours be inſtead of all examples, to make this good. See the *Turkiſh Hiſt.* pag. 144, &c.

Viderit Vtilitas.

Looke about you.

The Plot of *Contzen*, the Mogun-tine Ieſuite, to cheate a Church of the Religion eſtabliſhed therein, and to ſerue in Popery by Art, without noiſe or tumult.

As it is by him drawne out in his 18. and 19. chapters of his ſecond Booke of *Politicks*.

Tranſlated by a Catholicke Spy.

CHAP. XVIII.

The way to bring backe the true Religion.

MOſt of the things before ſpoken * touching the *Conſeruation* of Truth and Religion, are profitable to *reduce* ſuch as wander, into the Way. Notwithſtanding, they muſt be diuerſly applyed by Politicke men. Hardly is the Truth found out: but much more difficult is it, to perſwade him that erreth. It is neuertheleſſe the duty of a Prince, euen in this, earneſtly to beſtirre him, that wicked opinions be taken out of the way, Gods honour reſtored, and care had of periſhing ſoules. * Cap. 17.

The firſt meanes. What Muſitians obſerue in tuneing their Inſtruments, gently ſetting vp the ſtrings by little and little; and what, in curing diſeaſes, Phiſicians practiſe, abating noxious humors by degrees, and pauſes: The firſt Rule. *Begin gently.*

ſes: the ſame muſt be done in a Common-wealth, labouring vnder the Malady of Errors and Superſtitions. I approue not lingring and bootleſſe proceedings, ſince they often beget a deſiſting from the deſigne. What euer meanes can be vſed, my counſell is that they bee attempted: but, in a ſoft and ſure pace, for feare of a precipice. Here, mild commands and monitions doe very much further the worke.

The ſecond Rule. *To preſſe the examples of ments daily returnes to Popery, a good meanes to kill on the reſt.*

The ſecond, this. It is no difficult piece, for any Prince in Europe to call backe mens minds to the ancient rites of our Predeceſſors, if he liſt. A matter heretofore held impoſſible to be effected. But now men begin againe to loue the old Religion. Nor can they bee ſo held on by their Miniſters, but that many doe, euery yeere, returne to the Catholique vnity.

Such force hath Grey Antiquity
To turne from beardleſſe Nouelty.

The iuſt puniſhment of all that receiue not the loue of the truth. 2. *Theſ.* 2. 10, 11, 12.

What once they moſt greedily luſted after, they now caſt aſide with diſdaine; yea they abhorre it. That leuity of the Vulgar, to admire new things, and contemne old, is fatall. Hereſie, therefore, which while it was in the firſt carrire, could by no force be ſtayed; nor, by Art, reſtrained; afterwards, growing weary and faint, goes on more leaſurely: and being in it ſelfe diuided and bruiſed, the violence of it abates, and ſo at laſt it comes backe to the ſame point from whence firſt it departed. Many Prouinces of *Germany* haue endured many Religions: now, they retaine none at all, being more intent to the will of their Lords. One cauſe of this is, as I ſaid but now, Leuity, and ignorance of the Truth. Another, the impoſſibility of holding the people long ignorant of the leudneſſe of Hereſies, and Hereticks; and, that they finde thoſe men to ſhift their opinions almoſt euery yeere. Of their owne accord they depart aſunder into diuers fractions, ſo that they cannot ſtand long. It is as if you ſhould ſet out a company of blind men to runne a race: ſooner would they

all

all misse, then any one get to the marke. This Argument, if a prudent Magistrate please to take vp, his People, loathing so many intricate mazes into which they haue beene led, and hauing made triall of the frandes of vngratious Apostates, will readily suffer themselues to be reduced into the way.

With this lenity must the first proceedings be layd: vnlesse the Heresies be of that nature, that (without perill) they admit no delaies. Such are those of the *Muncerians*, * Anabaptists, and of them that rise vp against the Magistrate. For these, like sharpe diseases, deny place & opportunity to a slow course of Phisicke, and therefore must be represt with a swift and dangerous remedy.

A Caution.

* *Thomas Muncer*, the first ring-leader of the Anabaptists, he began at *Alstet* in *Thuring*, belonging to the Duke of *Saxony*. *Sleiden. com. lib. 5.*

Thirdly, Arch-hereticks, and Teachers of Heresies are to be banisht the Common-wealth; at once, if it may safely be done: but, if not, then doe it leasurely and by degrees. There needs no proofe to make this course appeare needfull. For, turbulent and boysterous winds being sent packing, that Sea whose very bottome they seemed to lay bare, will of it selfe againe become calme and still: and that Error which hath lost its Protector, will without opposition, put it selfe vnder ruine. Neuer therefore can those Emperours bee praised enough, who with banishment punished *Arius*, *Nestorius*, *Nigilantius*, and other Hereticks. But yet the Vandals deserue execration, who hauing gotten together all the Priests and Bishops in *Africa*, ranne vpon them with their Horses, or else vtterly banisht them vnto desert places. There are many faire reasons of expelling such as (being priuate men) attempt alteration in matters of Religion, albeit the people should hugge them whiles they scatter their poysons. But a Prince may vndertake such an enterprize lawfully, and iustly, hauing meanes enough, not to suffer himselfe to come vnder reproch for so doing. Three mighty Princes of *Germany*; to wit, the *Palatine* Elector, the *Landgraue* of *Hessen*,

The 3. Rule. *Roote out the Teachers as fast as may bee.*

Heſſen, and the Marquis of *Brandenburg*, an Elector alſo, effected a change of the Lutheran Religion, into that of *Calvin*, or as themſelues terme it, the Reformed Religion. And albeit almoſt all their Subiects hated Zuinglianiſme, yet did theſe Princes, without any tumult (ſaue onely that *Berline* tooke vpon him the boldneſſe to bee angry) fully accompliſh that commutation.

In theſe alterations, theſe things, for the moſt part, out of the Hiſtory of the change of Religion in the *Palatinate*, the Acts of *Marpurg*, and the Edict of *Brandenburg*, I haue obſerued. Firſt, they concealed their purpoſe of altering Religion, and rooting out of Lutheraniſme: not in ſuch manner that the wiſer ſort could be kept hood-winkt, but that the multitude might not tumult. Secondly, by the Art of the Zuinglians, ſome were ſuborned who ſhould craue the exerciſe of the Reformed Religion, and that with many and ſugered words, that the Prince might not be thought to bee of his owne accord inclined to odious nouelty, but onely gratiouſly indulgent to their conſciences, and to loue and cheriſh the liberty thereof. Facility in a Prince to the prayers of the People vſeth to be extolled, when euen in thoſe things which were fitter to be denyed, he ſhewes himſelfe exorable. Thirdly, one Church, or ſo, (and not aboue) was craued by them, that this ſuite might not ſeeme harſh to the multitude, which in the meane time were ſtill to hold many moe, not being ouer ſollicitous of any. Fourthly, here, notwithſtanding, the iealouſie of the Lutherans oppoſed it ſelfe, becauſe they could not but perceiue that, with the Church, the profits & maintenance would be withdrawn together. Nor was the quick eyed prouidence of the States-men ignorant that this would happen. Therefore now they begin to deuiſe of a Conference, and of a Pacification. They aſſemble in the Court, the matter is debated before the Princes Councell: all notaries and witneſſes are denyed them. But this courſe is by no meanes to

bee

be approued: for if a Conference be once appointed, each part ought to haue its liberty and all aduantages allowed entire, becauſe, if men ſhall be borne downe by the power of the ſtronger ſide, the Victors ſhall euer be eſteemed to haue had the worſt cauſe. This was the caſe of the Arminians in *Holland:* whereas they, who had the oddes of the Princes fauour, if they did indeed beleeue the goodneſſe of their cauſe, ought to haue entred the liſts vpon equall termes, and weapons. Fiftly, an Edict was publiſhed, that none ſhould caſt aſperſions vpon, or contentiouſly brawle with one another, nor condemne one another of error; but, by all meanes cheriſh peace and concord. This Edict of the Princes proued an effectuall Engine to further the intended mutation. For by this meaues it was brought to paſſe, that no man durſt to contradict the Caluiniſts, Zuinglians, Sacramentarians; no, nor ſo much as to name them. And now had Error made a large ſtep, when it ſo wrought, that none might dare to diſcouer, and lay it open to view. Notwithſtanding, all this, euen then did not any man make any ſtirre, becauſe many of them, who are otherwiſe more temperate, would eaſily hold quarrelling and contumelious Sermons in deteſtation. And for this reaſon the Prince was not traduced as a Patron of Hereſies, but applauded as a louer of peace, eſpecially for that he ſtill permitted the bare and naked Poſition of the one, and the oppoſite Tenent of the other, to be freely taught by each party. Sixtly, a Diſputation in the Vniuerſity was appointed, a Caluiniſt conſtituted Moderator, who was afterwards ordained Ordinary Profeſſor. Seuenthly, in all theſe proceedings there was no open appearance of carrying in them any deſigne, of making Zuinglianiſme Heire to Lutheraniſme; but only this, that peace might be ſettled: for at that time nothing was deſired, but that the Lutherans, reteining all their dignities and renenewes, would vouchſafe to ſit in Conſiſtory with the Reformed, & conſult together with them, as Brethren,

of Church affaires: which when they refuſed, they were accuſed as proud, contumacious, and diſobedient to authority, and ſeemed to deſerue a diſmiſſion from all, becauſe they deſpiſed their collegues and peace.

All theſe things were hitherto thus carried, that trial might be made what the people would beare. For if any tumult ſhould haue beene raiſed, if the Guardians of *Iohn Caſimire*, ſet about him for this very end that hee might not alter Religion, ſhould ſtir themſelues, there was a faire excuſe of all theſe doings at hand. Eightly, when the people of *Heidelberg* petitioned for the continuance of the Lutheran Preachers, the matter was paſſed ouer in ſilence without anſwer: and in the meane ſpace, care takē that thoſe particular men which the people petitioned for, ſhould be traduced as too furious and heady. The people therefore eaſily let that ſuite fall, onely requeſting that, if thoſe they ſupplicated for, gaue diſtaſte, yet at leaſt they might obtaine others more temperate and apt vnto peace. For they ſuppoſed the deniall to ſpring onely from ſome offence taken at the men, not out of hatred of Lutheraniſme. Wherfore they ſtill fed themſelues with hope: and whiles hope of obteining liberty by prayers remained, they abſtained from armes, till at length they laid aſide all care of Lutheraniſme, and hope together. Ninthly, when all things now ſeemed ripe and ſafe, the Lutherans were commanded to depart from their Parochiall charge; & all the Churches beſtowed on the Caluiniſts. Nor durſt they complaine; for, they that did, were baniſhed. But now turning themſelues to domeſticke cares, they only ſued for a poſthumian and honorary penſion, immunity from Taxes and the like: the Caluiniſts in the meane time exceſſiuely laughing in their ſleeues, to ſee a matter of ſo great bulke and height brought ſo humble, as to put vp ſuch meane and abiect Petitions. Tenthly, whereas the Auditors (or yonger Schollers) of the Vniuerſity were Lutheran, vpon them they alſo practiſed with diuers Arts. To Stipendaries ſuch as were maintained

tained at the Electors charge, Caluinisme was offered, or a dismission presented. For the Catechisme of *Luther*, the Zuinglian was obtruded vpon all: so as euen in a moment an exceeding great alteration happened, as it were without any motion: for the Preachers of the Country changed their opinions with the Prince, in a trice. Eleuenthly, in the Hussian change, I obserued this also, that when the Lutherans, as well Professors in the Vniuersity, as Country Preachers, refused to yeeld vp their Offices and Dignities, the Prince told them hee wondered at them, seeing he had neuer taken them into his protection, nor giuen them any new possession of their places: for there, the Prince dying, all places and Offices become void, & the power of bestowing them anew, is in the Suruiuer. Twelfely, in *Hassia* they went on very slowly, and by little and little. Nor was all Caluinisme offered them at once; but onely a small pittance thereof: as namely, the reuiuing of the precepts of the Decalogue, and the breaking of the bread at the Communion. Therefore, although at the beginning those of *Marpurg* zealously flockt to the Lutheran Preachers (who, as they had heard, were to leaue them) that they might receiue the Supper: neuertheless afterwards they stirred nothing, but by degrees fell off to Caluinisme. And the people much more willingly come on, if at the same time they be whistled another way: as, to Arminianisme, * or some other Sect that may seeme more odious. Thirteenthly, both sides fell to writing: but that party which was most fauoured at Court, quickly preuailed. Also the wickednesse of the Lutherans in their cõuersation being vpon all occasions made knowne did much aduance the cause of their Aduersaries. Wherefore they exautorated some of them with great disgrace, euen vnder the Gallowes it selfe.

The fourth meanes, which I haue seene put in execution heretofore, and still kept on foot, is this: namely, that such as are aduerse to the true Religion, be put by their honors, dignities, and publique Offices. Nor is

* This short touch is enough to discouer who set the Arminians on worke, who foment the quarrell, and whether they tend: not that they hope thereby to fetch ouer the Ministers, but only to breed a distraction among the people, who will hereby be more easily moulded to their designes vpon them.

The 4. Rule. *Strip the Followers of Heretickes of all their dignities.*

this vnequall, that he who giues impediment to the welfare of the Cómon-wealth ſhould not be allowed the honors and commodities of it. Men guilty of great crimes are thruſt from their dignities: why then ſhould blaſphemers and contemners of Truth bee admitted thereto?

Such a Law, made *Theodoſius*; and before him, the 3. Sonnes of *Conſtantine*. They ſtript Hereticks of all priuiledges granted to Profeſſors of the true Religion. *De Hæret. l. Priuilegia.* Frederick *condemned, not onely Hereticks themſelues, but all their receiuers and abettors: and vnleſſe within the ſpace of a yeere, they tendred ſatisfaction, hee commanded them to be conuicted as infamous. He further enioynes that they neither be admitted to any publique Offices or conſultations, nor allowed any voyce in the election of others.* He alſo addes other penalties, as heretofore hath beene obſerued in the Law it ſelfe. The benefits of this deuice are many and great. For if aduerſaries to Religion bee ſuffered in places of honour, they will haue many pretences alwaies ready to thwart the Prince: they will, without his priuity, vex the Subiects. For no man that is a Patron of another Religion, is ſo faithfull to his Prince, as he is vnto others that concur with himſelfe in Religion. Beſides, the Subiects come on to the truth more ſlowly, when they ſhall behold their diſloyalty honoured in their companies in error. Thirdly, only the true and Catholique faith gets ground by perſecution, becauſe that alone can erect an expectation of future felicity: but ſuperſtitions, vnleſſe in their firſt eruptions, doe diminiſh and vaniſh by withdrawing the profits of thoſe that imbrace them, of how great import this courſe is, ſome German Princes, in the laſt Diet at *Ratiſbone* well apprehended. For they moued that *Cæſar* might chooſe an equall number of Counſellors, in his Court, of either Religion: when as yet themſelues, notwithſtanding, imploy no Catholicks, in theirs; no, nor doe ſuch as are Lutherans admit of Caluiniſts; nor theſe, of thoſe.

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A Fifth meanes. When the whole body of an Hereſy is to be pluckt vp by the rootes, and that not by mere power, but by moderation and Art; firſt of all, let thoſe particular Tenents which heare ill of the Vulgar, and in their very firſt aſpect carry abſurdity in them, euen to the rude and ignorant, be culled out; and load laid on them. The Caluiniſts may ſerue for inſtance, who to the end they might more eaſily grind to pouder the credit of the Lutheran faction, often made honorable mention of *Luther* himſelfe: and thoſe particulars which they grappled with, they chriſtned by another name, terming them *Flaccians*; * a Sect which euen by the Lutherans themſelues were accounted the moſt doltiſh and frantique men that drew breath. So *Pareus*, who in his heart wiſheth all Lutherans had but one necke, profeſſeth notwithſtãding, that he medles with none but thoſe violent enemies of truth, the Vbiquitaries. When thoſe of *Vtrecht* practiſed, in Synods, to grub vp *rigid* Caluiniſme, they carefully prohibited that which was the chiefe point in it: viz. *That all ſhould beware not to teach thoſe things whereby God might be thought the Author of ſin.* Wherfore an Orthodox Magiſtrate, if he would reduce the ancient Religion of a long time giuen vp for dead, to the intent that the naughtineſſe euen of their opinions, in whom there may ſeeme to be ſome more modeſty, may be laid open to the bottome, let him eſpecially take order that they may be daily rackt, & carped. For ſome of them doe with good words cunningly raiſe and ouerſhadow many things, which, if we conſider in the very ſubſtance of the matter, admit no pardon. Theſe are to be drawne out to their full length, aggrauated to the vtmoſt, that ſo, by iuſt hatred, they may be diſcarded. By this ſluce all the credit of falſe Teachers, thus taken in the very Act of a manifeſt fault, will ſoone empty it ſelfe. For the very bare diſcouery of ſuch ſuperſtitions is confutation enough.

The 5. Rule.

Cull out the moſt odious Tenents, and aggrauate them daily in the eares of the people.

* From *Flacius Illiricus* a Lutherã; but, in ſomethings groſſly erring & extremely diſſenting frõ the reſt of *Luthers* diſciples, if their accuſations be iuſt. *Vtraeclenſes.*

The 6. Rule.

The Sixt meanes of reducing piety and of aboliſhing error is, to make profit of the quarrels of erring men.

Let the Prince take part with that ſtyle which is moſt likely to further his purpoſe.

* Arminians, thoſe mild Cattle to the Romane Wolues.

For what Prince might not reduce the Puritanes of *England* into order, if hee would (by force ſufficient) extort frō thē an approbation of the Biſhops? And who could not worke as great a Cure vpon the Puritans in the Netherlands, if he would declare himſelfe for the milder party, * in the cōtrouerſies yet flaming amongſt them? For, the variableneſſe of the Princes beliefe, makes thoſe that erewhile took themſelues to be cock-ſure of the right, now to grow doubtfull which way to take. So that when the conſent of the Prince goes ouer to the other ſides of them that contend, he ouerturnes the other part with eaſe, and puts the whole into his power to doe with them as he liſt. Of this the Apoſtles example is in ſtead of all, who, in that Councell which he found to be made vp of different Sects, adhering to the opinion of the ſtronger faction, was, by it, held worthy of the white ſtone of abſolution. And hee ſo brought it about, that they, hindred by his ſetting on foot their owne particular diſſents, could not ioyne to make head againſt the truth. This courſe I would, aboue all other commend to an Orthodox Prince: for by this meanes he ſhall be able to make as much aduantage of the brawſes of thoſe that doe erre, as hee may expect from the agreement of ſuch as hold the truth, for the ſupplanting of error. It is in this, as in managing of Battles, wherein not only the skill, and ſtoutneſſe of the Generall in Martiall affaires, but euen the ouerſights & errors of the enemy doe put many faire occaſions of victory into his hands: prouided that he haue his eyes awake, and doe attend the very moments of opportunity, and be able to apply not onely conuenient, but ſeaſonable phiſicke to euery diſeaſe. Good Diet, and gentle Phiſicke cureth many. When Rigid Caluiniſme was heretofore ſet vpon by the Lutherans, in the very heat of the fit, the euill was but exaſperated and rendred more fierce, ſo that the violent forcing of it in that paroxiſme, brought much cauſe of repentance to the Aſſailants. Now, the Arminians haue of their owne accord

abated

abated of that first rigor, aud disbanded the most rigid part of that leauen: they condemne the Caluinists as impious, and in the very Vniuersity it selfe, raise persecution against them. In some townes they compel them to accept of banishment, being ready to attempt moe, & more outragious prankes, were they not held in awe by the strength of the other side. Verily, if the generous prowesse of *Maurice* alone, would but ioyne it selfe to the mollified faction, the rigidnesse of the Contrare-monstrants would soone wax more gentle, or bee broken to pieces.

Iesuites and Arminians hold good intelligence.

Maurice of Nassow was aliue when the Iesuites Booke first saw the light.

The seuenth meanes is, that all secret conuenticles & publique meetings also be strictly forbidden. So *Arcadius* denied the Temple of *Gayna* vnto the Arrian falsehood. *Leo* and *Anthemius* the Emperours, forbade the Pagan assemblings for performance of their impious rites. C.t. 11. *Let none presume to aduenture to those things so often interdicted to men of the Pagan superstition: Knowing that who euer shall dare so to doe, commits a publicke offence:* that is, if I vnderstand him, treason against the weale-publique. *And so farre is it our pleasure that such impieties should be cleane taken away, that albeit the wickednesse be committed in another mans possessions or priuate house, the Owners being priuy to it, yet let those possessions or houses be by the most sacred Lawes of the publique Treasury, proscribed. The Masters or Owners, because they wittingly consented to the defiling of their roomes with such outragious wickednesse, for this alone let them, if they bee dignified with any Title, or Office in the warres, punished with losse of their place in the warres, and of their dignity; with proscription also, of their estates: if they bee priuate men, and of meane condition, after tortures inflicted on their bodies, let them be assigned to the Mines; or, to perpetuall banishment.* And, before him, Valentinian and Marcianus; *Let no man dare, againe to open those Idol-houses now of a long time shut vp with any intent to worship or adore them. Farre be it from this age that the honour anciently yeelded to abominable and execrable Images should be reuiued; that any impious strangers should be decke with the Garlands of those Temples,*

The 7. Rule. *Suffer no meetings either priuate or publique vpon any occasion.*

or

or thinke it equall that euen common fires, which might profane those altars, should be kept off from thence. For incense to bee burnt in those places, sacrifices to be slaine, wine offered vp in goblets there, with any opinion of Religion or deuotion, yet it be accounted sacriledge.

The 8. Rule. *Such as are obstinate, to bee compelled by force.*

The eighth meanes is, by the seuerity of Lawes & punishments, to compell the obstinate to duty. The punishment of violators of Religion is diuerse in diuers places; yet in euery place some is inflicted. And that deseruedly and iustly: because what is committed against diuine Religion redounds to the wronging of all: that which is hurtfull to all, hurteth with perill of the Common-wealth it selfe, and therefore ought by the Common-wealth to be repelled. But when those things are dangerously taught among them whose consciences will not permit them to bee quiet, I choose rather to cite and propound that great Doctor of the Church touching this whole matter, then to vtter mine owne opinion. First, he shewes that by this course many haue beene reformed. *Epist.* 50. *For this,* saith he, *hath happened to the Donatists that of old did vnto* Daniels *accusers; for as vpon those, the Lions by which they sought to oppresse the innocent; so vpon these, the Lawes were turned loose: vnlesse that, through the mercy of Christ, those lawes which seeme to be so seuere against them,* doe, in truth, rather make for their good; because by those lawes *many haue beene, and daily are made better. Afterwards, being freed from that furious phrensy, they be thankefull for the chastisment. Whom before they hated, now they loue; acknowledging that those Lawes, how sharpe soeuer, were to them most wholesome: and by how much in their former madnesse, they did detest them, so much the more thankefull they become vpon their recouery. Now, they are prouoked against the rest; and, with the same loue together with vs, are instant that we should in like manner proceed iointly, to saue others from destruction, with whom themselues were like to haue perished. Both the Physician to his franticke Patient, the Father, to his vntamed child seeme grieuous; the one in that he binds him; the other, in that he beates him, although both doe*

Auguſt. *Bonifacio Comiti de moderate coercendis hæreticis.*

all

all out of loue. And if they should neglect them, and so suffer them to perish, that were rather a false and cruell pitty, then gentlenesse truely so called. For if an Horse and a Mule that haue no vnderstanding, with their biting and kicking lay about them to beat off men by whom for their cure, their wounds are more roughly handled: yet those men, albeit they bee often put into danger by their teeth and heeles, and sometime wounded giue not ouer those brutt beasts, till by medicinall tortures and paines they haue made them whole: how much more ought not, a man of a man, a brother of a brother, to preuent his eternall destruction, be giuen ouer, till the corrected party be taught to apprehend how great a benefit was done him, euen then when he most cryed out of persecution!

But here, let that law euer take place; that he compell out of loue, not, out of fury: let him chastise that he may reforme; not take reuenge that he may destroy.

He further goes on: *Why therefore should not the Church compell her lost sonnes, seeing they haue compelled others to perish? Although euen those whom they haue not forced, but only seduced, if they be by terrifying yet wholesome lawes brought backe againe into her bosome, our pious Mother imbraceth with more tender affection, and reioyceth ouer them much more then ouer these which she neuer lost. Pertaines it not to pastorall diligence, to call backe, euen with the terrors of stripes and tortures, those sheepe, who being not violently snatcht from the fold, but by smooth intisements seduced, haue strayed from the flocke, and began to bee vnder the possession of strangers; if, being fauord they will needes resist him that seekes to bring them againe to the Fold of Christ?*

Thus, *Augustine*, who notwithstanding, was sometimes of opinion that the Pastors ought not to petition the Emperours, by compulsory commands to cause the Heresie of the Donatist to cease to be. But afterwards he changed his mind: for to peruerse, frozen, and obdurate minds he came to thinke medicinall sharpnes to be needfull. *Hence therefore, saith He, it is brought to that passe, that a religious & pious Emperour, when such causes are brought to his knowledge, should choose rather by his most godly lawes altogether to redresse the error of that impiety, and by terrifying and compulsion to subdue to the vnity of the Church those who against Christ bore the*

Enſigne of Chriſt; then onely to take away all liberty of outragious breakings out, yet ſtill leauing them looſe to error and ruine. Euen at this time, when the lawes came into Africa, *they eſpecially who deſired an occaſion; or were before, put into feare of the cruelty of thoſe furious Hereticks, or aſhamed to offend their owne diſciples, preſently came ouer to the Church. Many alſo, who onely by cuſtome drawne downe from their fathers, had bene held in error, neuer till now tooke it into their thoughts, nor would they take paines to enquire or conſider how weake a cauſe that Hereſie had to maintaine. But ſo ſoone as they began to looke into this, & that they could find nothing in it worth the enduring of ſo much as now they were likely to ſuffer for it, they became Catholickes without any difficulty. For now carefulneſſe did well become them whom ſecurity had made ſo careleſſe. Many alſo who were leſſe able to diſcerne the difference of Donatiſticall errors from Catholicke verity, followed the perſwaſion and authority of all thoſe precedents thus eaſily giuen them: yet ſo, that when the true Church receiued into her boſome with ioy great troopes of people, an obſtinate rabble, with an vnhappy ſtontneſſe of minde, ſtill ſtucke faſt in that plague. And yet euen of theſe many, faining a conuerſion, communicated: others lay skulking by ſmall companies in corners. But yet the greater part of theſe, who at firſt were but counterfeits, by little and little growing better acquainted with the truth, and hearing the word preached, but eſpecially after conference and diſputation by vs had with their Biſhop at* Carthage. *truely reformed. But in thoſe places where the tumultuous rout. Whom the ſmaller number, that conceiued a better opinion of ioyning themſelues to the true beleiuers, could not withſtand, preuailed; or, where the multitude, being held vnder the power of a few of the mightier ſort, yeelded conformity to the wrong ſide, the labour of reducing them proued ſomewhat the longer.*

The ſame father againe, to the letters of *Petilian*. Petilian ſaid; *But if it had beene lawfull to compell any man by law, euen to thoſe things which are good, you your ſelues; miſerable men that you are, ought to haue beene by vs compelled to the pureſt faith. But, farre be it, farre be it from our conſciences, that we ſhould force any man to our faith.* Auſtin makes anſwer. *No man indeed, is to be compelled to the faith againſt his will: yet obſtinacy*

ſtinacy is vſed to be chaſtiſed with ſeuerity; yea, through the mercy of God, with the ſcourgings of tribulations. What? becauſe good manners are choſen freely, ſhall not therefore wicked manners be puniſhed with the ſeuerity of Law? Howbeit, reuenging diſcipline of ill conuerſation is preroſterous, where the precedent doctrine of good life is not contemned. If therefore any lawes be framed againſt you, yee are not thereby compelled to well doing, but only prohibited the doing of euill. For no man can doe well, but he that comes to it with freedome & loue, which is only found there where the will comes off freely, and makes choice of the action without conſtraint. And the feare of puniſhments, although it know not the comfort of a good conſcience; yet at leaſt it reſtraines euill deſire within the cloyſter of thoughts. Notwithſtanding, who are they that haue ordained lawes for repreſſing your raſhneſſe? Bee they not they of whom the Apoſtle ſaith, they beare not the ſword in vaine, for they are the Miniſters of God, Reuengers to execute wrath vpon thoſe that doe euill?

What then? ſhould a Prince proceed againſt all, by power and law; and, compell them to the faith? Let him proceed, not againſt all: but yet, for the good of all. If they be few, if without tumult it may be effected, let him by power take off Hereſies, Sorcerers, and Idolators from being at all. But let the rigor of the lawes be ſlowly drawn out, vnleſſe where there is danger of a contagion. Let ſuch as be moſt dangerous be taken away; the reſt, the authority of the Prince will ſoone lead home. For, of theſe, ſhame hold back many; feare, many: but vaine aſſurance that no better way can be ſhewed them, preuailes with moſt to ſtaue them off from the truth. Within a few yeeres an hundred thouſands haue bene conuerted to the truth in *France*: in *Germany*, moe Not one of the German Princes that haue aſſayed to draw his Subiects on to vnity with the Catholiques, hath euer met with any power reſiſting his decrees in that behalfe made and executed. Onely the Netherlanders broke out into rebellion. But the cauſe thereof was not Religion alone: nor, was that pretended. Their Priuiledges and liberty was made the cloake. The Dominion of a forraigne Nation ouer them,

(a thing euer abhorred of ingenious men) and the exaction of tenths ſtirred vp that people to that ſedition. *

* Marke this paſſage from the pen of a Iſuite himſelfe.

The receiued opinion of Politicians otherwiſe minded, namely, *That men are not to be compelled*, yet remaineth. The ground of their opinion is this: becauſe, by that meanes men will ſtil continue as impious in heart as before, adde hypocriſy to their former impiety, & ſpread their wickednesſe the further abroad. So may you make them worſhippers of the purple robe, indeed: but neuer, of God. But theſe men are far from the marke, and giue counſeil againſt, not the ſafety of Religion alone, but euen the peace of the Common-wealth. For firſt, by a wholeſome Law they are ouer-ruled that they ſhall not doe euill, not ſacrifice to the Deuill, not ſpoile Churches, not contemne holy things, not entitle God to their leud practiſes, not oppugne the truth. And albeit they obey againſt their wills, yet ſafer is it that men, ſo compelled, ſhould offend onely in heart: then breake out into villanies, in deed as well as in will, by being permitted to doe as they liſt, without coactiue reſtraint. It would be in this, as in other caſes, where in the ſecular lawes deterreth many (who in heart & conſent of wil are guilty,) from attempting their purpoſes and enioying their leudneſſe proiected.

Nor doth a law only take men off from euill; but, brings them, vſually, within the Schoole and Chappel of vertue. For it enioynes things honeſt and pious, and prohibites the contrary. It commands, I ſay, things pious; and to doe them in a pious manner, not fained manner. If any man ſhall play the counterfeit, let him impute that hypocriſie to his owne wicked heart; not to the law. Contumatious offenders are compelled by law to honor the Magiſtrate; and rightly is it ſo ordained. Nor is the law therefore not to command things honeſt, becauſe an Hipocrite marres them in the doing; but, to admoniſh them to performe willingly what their duty calls vpon them to doe. And for the moſt part, when they are brought on leaſurely by power, they ſet about good things in a good manner; and apply their minds to vertue, as well as their bodies,

dies, when they see that they must needes lay their hands to the worke. If it so fall out that the obstinacy of some particulars shall at first, make resistance: yet euen those men, by time will be wrought more pliable. As for those who, being of tender yeeres, are either not at all, or but newly tainted with euill, a good Law will soone cause that their riper age shall yeld a sweet sauour of goodnes. Verily, I haue knowne many Children Authors of their Parents conuersion, who also when they are growne vp, and, changing the cloake for the gown, haue vndertaken either a tribe, or a place of iudgemẽt, approue themselues excellent seruants to the Common-wealth. This we find many thousands in *Germany*, especially in *Bauaria*, *Stiria*, *Carinthia*, the *Neterlands*, to make good before our eyes. If therefore compulsory reformation should doe no good vpon old standards in error, yet it renders the yonger sort a Catholique Fry.

The Ninth meanes, and of all the rest most effectuall, is, that such as are in authority doe religiously practise and maintaine integrity of life, and purity of manners. I promised something of the manners of all sorts of men, at the beginning. Now I adde this aduertisement in particular, that the Reformation of Religion wil proue very difficult, and goe on slowly, vnlesse the Prelates and Doctors shall out-shine the whole Common-wealth not onely in eminent innocency, but in reputation also and fame of integrity. For, whereas superstition is so malignant and slandering-ripe, that it will detract from the vertue and esteeme of the holiest men; with forged crimes traduce the most blamelesse Athanasiusses, by the mouth of calumniating wretches; &, with purchased periuries of knights of the Post, draw them before Tribunals as if other mens faults were reason sufficient why they should not finally shake hands with their heresies: who can doubt, but that the wicked prankes of Priests made publique, cannot be tolerated without infinite damage to Religion. The filthy life of Clerkes, of Clerkes; I say it againe, of Clarkes; I meane euill ones, made, augmented, and still

The 9. Rule. Let the Prelates and Clergy, be eminently austere and blameless in life.

doth vphold the hereſies that are. I haue often entred diſputation with Hereticks, or their diſciples: and, after that with a very little labour their Arguments haue bin anſwered and retorted vpon themſelues, they betake thẽ-ſelues to accuſations of our Clergy, & obiect ſuch things as can neither be denyed, nor defended What therefore ſhall a Common-wealth doe in this caſe? Firſt, let it labour earneſtly that ſuch Biſhops & Prelates be choſen as are chaſt, liberall, ſober, couragious, faithfull diſpencers of Gods Law, and ſuch as wil doe their vtmoſt for reformation of manners. Let the Princes themſelues alſo bring all the power they can to the worke, and ſo the cure will not be difficult. Let a Regular who is either a Drunkard, or a Whoremonger; let a ſcandalous Pariſh Prieſt, be oppoſed in his wickedneſſe: let another capable of the ſame place and dignity, be ſet vp in his roome: he that is conuicted, let him be caſheired, and his Biſhoprick let another man take. If the Prelates ſeeke to cloake and diſſemble their vices, and not reforme the ſins of their Clergy, let the Vicar of Chriſt grant full power and authority to Kings and Princes to reforme the Clergy it ſelfe, as of late he hath done, to a certaine renowned Prince to the great benefit of his Country. But becauſe I haue ſpoken enough of this matter, to wit, of the peace of *Germany*, before: and that this place requires the ſame things to be repeated. I chooſe rather to transfer hither the things there ſpoken, then in other words, here, to ſay ouer the ſame things againe.

In the firſt place, I put downe the reſtitution of Eccleſiaſticall Diſcipline where it is decayed, and the keeping it ſtill on foote where it is in vigor, as the moſt neceſſary thing, without which, peace can neither be at all procured, nor continue long, if it were recouered. The almoſt onely cauſe of all hereſies and perſecutions both ancient and moderne, hath beene, the diſſolutneſſe of the Chriſtian Clergy and people. An old ſoare in the Church, & ſtill ſo much breaking out afreſh, that in the whole world it could neuer yet be any where found to wax ſo decrepite

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as to die away, nor will euer be perfectly cured. *Our Lord,* ſaith S. *Cyprian, Would that his family ſhould be tryed,* when he ſuffered perſecution to breake in vpon it. (He ſpeakes of that, which was vnder *Decius,* when a peace of 38. yeeres in *Africa* had gone before.) *And becauſe a long peace had corrupted that diſcipline which was giuen vs of God, a puniſhment from heauen rouzed againe that faith which had growne ſluggiſh, and, I had almoſt ſaid, which ſlept the ſleepe of death. And yet whereas we by our ſinnes deſerued to ſuffer farre greater euills, the moſt mercifull Lord ſo moderated all, that all that was done againſt vs ſeemed but a triall, rather then a perſecution. Now euery man turned his ſtudies onely to the encreaſing of his poſſeſſions; and man, forgetting their faith, their former zeale and good workes which in the Apoſtles times ſo eminently ſhined, and what conſtantly they ſhould haue continued to doe, with vnſatiable couetouſneſſe gaue themſelues wholy vp to the enlarging of worldly peiſe. In the Prieſts there was no deuout religion; in inferiours, no ſound faith; in mens actions no mercy; in their manners no diſcipline In men might be ſeene a diſguiſed beard; in women, a painted beauty: The eyes, adulterated from what Gods hand had made them; the hayre, coloured into a lying hue. To deceiue the ſimple, cunning frauds abounded; and treacherous hearts, to circumuent their brethren. They ioyning in marriage with Infidels, and proſtituted the members of Chriſt to Pagans. They tooke liberty not onely to ſweare raſhly; but, which is yet more, to breake out into periury: with proud ſwellings of heart, to contemne thoſe that were ſet ouer them; with venomed mouthes, to ſpeake euill of them; and, with endleſſe hatreds, to rend themſelues in pieces one from another. Many of the Biſhops whom it would haue well became to reclaime others by earneſt exhortation, and example, deſiſting the adminiſtration of holy things, tooke vpon them the ordering of ſecular affaires: leauing the chaire, forſaking the people committed to their charge, and roameing about in other mens Prouinces, they hunted after opportunities of gainefull merchandiſe: the hungry brethren of the Church they ſupplyed not, but got as much ſiluer into their hands as they could; they pluckt from others their fields by deceitfull baytes, and ſought by vſurie vpon vſury to augment their bankes.* Theſe things vttered

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that holy Martyr, touching ſuch as had fallen, euen in an age of Martyrs. The cauſes of our calamities haue beene yet more grieuous: to wit, a greater decay of diſcipline, a mightier dominering of ſinnes, which at length brake out into hereſie and rebellion. Nor is it to be wondred at: for, without care to keepe diſcipline on foote, not onely not the peace of religion, but euen religion it ſelfe cannot be held faſt. *Diſcipline is the guardian of hope, the ſtay of faith, the leader of the way to life, the nourisher and feeder of towardly diſpoſition, the miſtreſſe of vertue; it cauſeth a man to abide in Chriſt, to liue vnto God, and brings to the poſſeſſion of all celeſtiall promiſes and rewards.* Cyp. *De Diſcrip. & hab. virg.* Nothing in theſe dayes keepes backe the moſt from returning to the ancient religion more, then the wicked examples of ſuch as are already in it. For the common people eſteeme of Doctrine by the conuerſation of ſuch as profeſſe it, nor can they be brought to beleiue it poſſible to learne the doctrine of liberality, chaſtity, modeſty, from them who they perceiue to be ſlaues to their riches, burning in luſts, and euen burſting with pride. Doeſt thou wonder why ſtraying ſcules be not brought home? Doeſt thou maruaile why thou laboureſt therein without ſucceſſe? It is thy manner of liuing that makes them to doubt. Thy faith (if thou haue any) is mewed vp in thy breaſt: but thy ſinnes are laid open to the view of all, and theſe preuaile more to draw them into hatred of religion; then thy vncertaine faith, to bring them into loue with it. Thou promiſeſt the food of Gods Word to ſuch as are hungry, but reacheſt it out vnto them with an vncleane and feſtred hand: and ſo thou cauſeſt them to grow iealous; and enemies, to blaſpheme Gods name. *Thy ſinne*, certainely, is *exceeding great before the Lord, becauſe thou holdeſt men backe from the ſacrifice of the Lord:* from the ſacrifice, not of Rammes and Bullocks; but, of prayers, of faith, of piety. They are turned away from that God whoſe Miniſters they diſcerne to be defiled with ſo many abominations. By nothing in the world doe Hereſies increaſe more, then by the leud practiſes of the Clergy,

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and the ſinnes of the Laity, who doe ſo infect their children with their owne vices, that they know not how to turne their hands to any thing that is good. This, very Hereticks themſelues may confirme; who, being conuinced by Scriptures and reaſons, betake themſelues to accuſations of the Court of Rome, and of the whole Eccleſiaſticall State. To them I ſhall giue anſwer in another place. In the meane time, let them know that themſelues are no more to be excuſed hereby, then the children of Iſraell, who withdrawing themſelues from the ſacrifice of the Lord by occaſion of the wickedneſſe of *Hophni* and *Phinehas*, fell to worſhing of *Baalim* and *Aſhtaroth*. Now, I apply my admonition onely to thoſe, who, while they liue of the Church, are made fat with the Patrimony of Chriſt, and receiue large allowances out of the maintenance of our Lord and Generall, doe yet by their ſlothfulneſſe, ignorance, drunkenneſſe, filthineſſe, betray his Tents to the enemy; neuer being any whit affected with the ruine of the ſoules of them that are ready to periſh, but placeing all peace of the Church in the wealth of it, and in the quiet enioyning of Prebends. O Good God! *If it be better for him that offendeth but one of thoſe little ones which beliue in thee, that a milſtone were hanged about his necke and that he were drowned in the bottome of the ſea*; what mountaines or ſtones maybe ſufficient to hang about the necks of ſo many, for the drowning of them, who ſo often ſcandalize not a few little ones alone, but euen the whole world; great, and ſmall: little ones that doe belieue in thee; great ones, that they may caſt off, belieuing: and vnbelecuers, that they might not beleeue at all. To all Chriſtians is that ſpoken; *Be yee blameleſſe and harmeleſſe, the Sonnes of God, without rebuke in the midſt of a crooked and peruerſe Nation, among whom ſhine yee as lights of the world, holding forth the Word of life, that I may reioyce in the day of Chriſt.* Phil. 2. But to the Biſhops and Prelates is it ſaid: *Be thou an example of the belieuers in word, in conuerſation, in charity, in faith, in purity.* 1. Tim. 4. And; *in all things ſhew thy ſelfe a patterne of good workes, in doctrine, in integrity, in graui-*

ty, ſound words that cannot be condemned. Tit. 2. And why ſo? he addes the reaſon: *That he that is of the contrary part may be aſhamed, hauing no euill thing to ſay of you.* The Apoſtles themſelues conuerted the world, not by the Word alone, but chiefly by their example. And by examples it is that it now falls backe againe vnto infidelity: for while men put away conſcience, they make ſhipwrack of faith. Becauſe, in that they liue wicked in the ſight of the people, they doe, as much as in them lyes, murder thoſe of whom they are obſerued to lead ſuch a life. Euery one that liues ill in the preſence of them ouer whom he is ſet, doth what he can to deſtroy them.

What then? will you (may ſome ſay,) proclaime an euerlaſting warre againſt all thoſe parts of the Church where the diſcipline of it is caſt aſide? Either warre, or bondage, or vtter deſtruction. If mens manners be reformed, abuſes taken away, ſcandals remoued, the warre will be very ſhort, and a ſolid peace ſhall giue vs entertainment. But if God ſhall be further prouoked by our ſinnes, ſuch as erre ſhall be confirmed in their hereſie, thoſe that yet are but wauering and doubtfull ſhall be altogether turned away from the faith, & God will certainely driue out that licentiouſneſſe and laſciuiouſneſſe (ere hee leaue vs) as in many places he hath already done. If the Biſhops and Prelates, through the wickedneſſe of ſome, be growne peereleſſe, the iealous God will ſend the ſtronger Reuenger vpon them; whereby he may cut off both the wicked and his wickedneſſe together. So the Turkes vſurped *Aſia, Egypt, Greece,* while the inferior Clergy refuſed to obey the Biſhops, and while the Biſhops fell off from the chiefe Paſtor, and their manners exceeded the wickedneſſe of the very Barbarians themſelues. And ſo we ſee it for the moſt part to come to paſſe, that when ſinnes haue once attained to the height, all things ruine together: and then are they to bee accounted to haue come to the height, when they be committed by a publique law, cuſtome, and approbation; or if they come to breake through all power and force of law, and the au-

thority of the Magiſtrate. Religion will periſh in *Europe*, vnleſſe integrity of conuerſation become correſpondent to the purity of the Religion. What, then, may ſome one that both feareth & needeth a reformation, ſay vnto me, doe you thinke needfull to be reformed? Generally, what euer is deformed, and whatſoeuer may, by any circumſtances, become a cauſe of deformation, although it bee not in its owne nature ſuch.

CHAP. XIX.

Other inferiour helpes to reduce the true Religion.

THere are very many things which, according to the variety of times and places, wiſdome and ingenious loue to godlineſſe will ſuggeſt, as meete to be applied to men in danger of periſhing, that they may bee ſaued. Without admiration of the Mathematical Sciences, thoſe of *Iapan* are caught: for they delight rather in a prudent vnfolding of Morals: many of the Indians, in benificence: The Americans, in Ceremonies and Muſicke. All meanes therefore, are to be attempted for the ſaluation of men, Since that vigilant Dragon turnes euery ſtone to draw them into deſtruction. For that Common-wealth is in miſerable condition, which aboundeth with people; but ſuch, as are running the way of ruine.

In the firſt place I rang religious and and ſolemne Muſicke; becauſe that doth not onely by the ſweet modulation and harmony inchant the eare, but much more by the cleare light of the words and ſentences tuned to it, inſtruct the mind, and affect the will with holineſſe. The truth, by that ſweetneſſe making way for it, is moſt eaſily gotten, and kept. This appeares by the example of Arch-Hereticks and Teachers of lies. *Paulus Samoſatenus* turned certaine Eccleſiaſticall hymnes into obſcene and enticing rimes. The Arrians alſo and the Pelagians, by this ſhooing-horne of errors, deſtroyed the Faith and Diſcipline of the Church. And ſo farre the audacioufneſſe of ſome proceeded, that they brought Sotadicall

The firſt meanes. *Melodious Muſicke.*

* So called either from a Poet who was Author of a most filthy Poeme, in which hee reckons vp al the kinds of Beastly lust; or else from the piperly and Fidler-like setting of them, fitter for a Stage or Alehouse, then for a Church.

*songs into the Church. Nor are our Times made so infamous by the multitude and puddle of Sects by any other meanes so much, as by songs that with sweet modulation insinuate heresies, and sound forth the disgrace of the Truth. Thus the Hymnes of *Luther* and *Beza* haue slaine more soules, then all their writings and declamations. Why then should not an Orthodox Prince make vse of that for curing, which impostors haue found out to be a meanes of destroying? These things moued *Austine* of o.de.lib.10. Confes.cap.33. *Oh how much haue I wept in hearing of thine hymnes and songs! being vehemently moued by the voices of thy Church sweetly chaunting, thy words did flow in at my eares, and thy truth was euen melted vpon mine heart; and, from thence, desires after piety burst out into a flame, my teares trickled downe, and then was it well with me by meanes of them.* And, afterwards. I flote vp and downe between the danger of the pleasure, and the experiment of the profit of Musicke. And yet am I rather inclined, not as one vttering an irreuocable conclusion, to approue the custome of singing in the Church, that the more feeble soule may rise vp to affect piety by things which recreate and delight the eare.

Aristotle, in his Bookes *De Republica*, giues many rules about Musicke; which yet some haue censured as idle, or at least dissentaneous to the grauity of the matter he had in hand. But certes, *Plato*, the Father of his Commonwealth, and in Gouernment a most skilfull Artist, concurs with *Aristotle*. *Tully* also, *lib.2. de Legib.* speakes to the same effect. *I assent*, saith he, *to Plato, that nothing doth so much worke vpon soft & tender minds*, as the variety of notes in singing: of whom it is hard to expresse how great force they haue vpon dispositions differently affected. For it plucks vp the spirits of them that be ready to sink, and enfeebleth those that be iouially disposed: it both vnlooseth, and shuts vp the minds of men. The keeping to the ancient manner of singing was of great vse to many Cities in *Greece*. They whose manners were slipt into effeminate wantonnesse, became altered answerable to the

the alteration of their Muſicke: either, as one thinkes, they grew depraued by this inchanting ſweetneſſe and corrupting Engine; or rather, when, for other their vices, their ancient grauity in their Muſicke decayed, there was then way made in their degenerated eares and minds for this vnhappy change to enter. Wherefore that moſt prudent and incomparably learned States-man of *Greece* dreaded much this corrupting of Muſicke: for, he denies that the lawes of Muſicke can receiue alteration, without a change of the very lawes of the Common-wealth. *Germany* and *France* haue taught vs as much. For, when they perceiued mens mindes to begin to flag and to hang in ſuſpence to whether ſide they ſhould ioyne themſelues, in ſtead of the ancient Muſicke which was ſweetly graue and a promoter of vertue, a new kind of Muſicke ſomewhat more looſe and iouiall ſtept in, and by the entiſeing ſweetneſſe of it put thoſe embroidered hereſies into the hands of vncautious minds to quaffe them off with delight. It is therefore now the part of a prudent Phiſitian to giue ſuch a reliſh and pleaſing taſt to the truth and holineſſe by ſweetneſſe of harmony excelling that of the other ſide, leſt thoſe notes which are more harſh and vnpleaſant, ſhould light vpon minds giuen ouer to diſſolute delicacy, and receiue a refuſall. For this cauſe many learned men haue, after the example of *Dauid*, *Aſaph*, *Iduthom*, adorned many hymnes with Muſicall meaſures; and Biſhops haue brought into their Churches holy ſongs to be ſung in the mother tongue.

This remedy is pleaſing, yet not vnwholeſome. That which followes is more ſeuere, yet neither iniuſt nor difficult: *viz.* that before the Bannes of Matrimony bee publiquely denounced, both the contracted Spouſe & his Bride be ordered and compelled to yeeld an account of their faith. This courſe produceth not a few commodities: for, firſt, they may by this occaſion bee inſtructed and trayned vp in the truth. By this meanes, beſides, ſome care of Religion is iniected into all; and ſo, while they promiſe to continue in the Church, and euer to hold

The ſecond helpe. *Let Perſons before marriage, be tyed to yeld an account of their faith.*

faſt the ancient faith, they are by degrees faſtened to the truth, and cannot but loue it. Moreouer, Heretickes are to be hunted and taken with their owne Arts. It being once mine hap to heare certaine Lutherane Youths to vaunt of terrible deſignes vpon the Caluiniſts, whoſe Prince notwithſtanding hauing thruſt out *Luther* commanded Zuinglians to be taken into his roome; I was caſt into a wonder that theſe daring ſpirits had not yet driuen all the other into that net. And when I had demanded the reaſon, how they came ſo to fall off from Lutheraniſme in plaine field, the Zuinglian reformation ſtill gayning ground? they returned anſwer that now thoſe Yongſters did frolicke themſelues in the liberty of youth, not much ſetting by the threats of a raging Miniſter; but there would come a time wherein they ſhould finde themſelues vnder yoke. For when once they begin to aſpire the married eſtate, they muſt then giue place to the Conſiſtorian violence, and, together with a wife, be content to accept of a ſhameleſſe Concubine; to wit, Caluiniſme. So hard is the condition of thoſe that marry and are giuen in marriage among the hereticks, that ſtill a new infection and ſpreading peſtilence (in hope to beget a new brood of the ſame kind,) muſt bee led into the marriage bed. How then can an Orthodox Prince excuſe himſelfe to God, if he doe not plot a more effectuall meanes of ſauing ſoules; and, by a publique law, command, that men together with the ſanctity of that Sacrament and indiuiduall nuptiall knot, ioyne alſo the truth of ſincere and vndefiled religion: eſpecially conſidering that the marriage Couenant is contracted without blemiſh of ſinne, onely among thoſe of the Orthodox faith.

The third meanes containes many particulars.

To this of Marriage, other things may bee adioyned. Let no Ceremonies, but thoſe of the Catholicke Church, approach the Lauer of Regeneration. Let none haue the honour to be Godfathers; vnleſſe they, the ſincerity of whoſe faith hath giuen good proofe of it ſelfe. Let no man haue the honour of Chriſtian buriall; vnleſſe, together

ther with them, he hath beene a pattaker of the Sacraments of the Church.

If it fall out that wandring ſouſes muſt bee leaſurely, and by Art, reclaymed; and, that the Propagators of peruerſe opinions cannot be put from the places they once enioy; then, ſet an Orthodox Magiſtrate bring to paſſe that the inſtituting, preſenting, confirming, and examining of ſuch men bee committed to him. For ſo they may ſoone chace away euery one that is moſt apt to doe miſchiefe. Some wrangling companions, careleſſe of the controuerſies on foote, that ſtudy onely their owne priuate affaires, or, the Prince, hee may (ſafely, now and then) ſet ouer thoſe Churches: ſo ſhall he be able to abate the rage of hereſie, and yet not be troubled to remoue the vnlearned: for by that meanes error will grow into contempt; and for as much as vnskilfull men are wont to erre often, all conſtancy in errors will bee taken away.

The fourth meanes. *Get the beſtowing of all preferments, of which giue ſome to vnworthy men.*

Likewiſe let him nouriſh the differences of the Teachers of errors: and let him ſo worke that they may often conferre, and peale vpon one another. For, by this meanes, when all ſhall vnderſtand that there is nothing ſettled and certaine among them, they will eaſily ioyne hands with the truth. For if any man liſt but to read thoſe ſcolding Bookes of the Lutherans againſt the Caluiniſts; or, of the Caluiniſts againſt the others, hee will verily perſwade himſelfe that thoſe bee not the inuectiues of one man againſt another; but rather, the rages and bellowings of Deuils againſt Deuils. From theſe practiſes, iuſt occaſion of alteration, as alſo of enquiring into the originall of ſo great diſorders, will be offered to the Prince: that ſo, if he find the accuſations true, hee may chaſtiſe the guilty; if falſe, the accuſers. For the truth of errors will ſhew it ſelfe in the publique.

The fift meanes. *Foment the quarrels betweene them that erre.*

Many other meanes there be, which prudent loue and care of a neighbour will dictate to a Prince of its owne accord. All thoſe things which draw loue and honourable eſteeme to the Prince, are of vſe to fetch ouer the people

The laſt meanes. *Let the Prince ſtudy popularity.*

people easily to imbrace his opinion in matter of Religion. And of this sort are, his easing of their shoulders of taxes and charges, speedy supplies yeelded to any part of his Country spoyled by fire or other decaies: prouision of victuals and other necessaries. For hereby it will come to passe that what euer they suppose to bee distastfull to the Prince, they also will hold in detestation. These things, together with the grace of God and feruent praiers, if a Prince shall put into execution, he may, in a very short space wholy root out heresies, although at the beginning they should seeme to ouer-power the very Lawes and the Prince himselfe.

FINIS.